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Transcription Room

M 2182

Monday, November 27, 1972

Group II

Barn

MR. NYLAND: Well, my original plan of just having a meeting when I felt like it - of course it doesn't work out. And if I ever thought that it would give me more time and freedom, I seem to be loading myself up again a little bit because there's Monday, Tuesday, Thursday, Friday - not counting Saturday and Sunday. So, we'll have to take it as it comes. But maybe because of that, I can use this evening, before we start talking about questions, and just to tell you a few things.

I've made an--a new department - a decorating department. And Phyllis and Linda Fainzin will be the managers of that. It started with improving the kitchen - and we still have certain work to do here. Then it led to a possibility of putting a good floor in this kitchen and making it a real lovely kitchen. But it also will include the rest of the Barn. So I just want to tell you that. We have to do something for aesthetic value.

There's another little thing that has to do with burglaries, or attempts. The Garage is in a bad spot probably, but there have been some thefts and attempts. Please be very careful with your own property; make sure that you

take care of it, that you lock your doors. Warwick is not a very good place at the present time. (It is like) other parts of the country on account of a variety of reasons but, in any event, pay attention to it and see what you can do. As you know, we have had a few burglaries at the Railroad Store and attempts and such things. Be prepared for it. That's ordinary life, isn't it?

Bruce A.: There's someone at the door, Mr. Nyland. I think it might be a police officer.

MR. NYLAND: Might be who?

Bruce: I think there's a police officer. (Laughter)

MR. NYLAND: I don't know what he ( ).

Someone: Robert went.

MR. NYLAND: Huh?

Someone: Robert went.

MR. NYLAND: Yah. He can come in, (can't he?) Here we have a Barn and we can't even meet. Maybe he's after some burglar. (Laughter) We had it once in one of the places in New York, you know. I think it was at 165 Lexington Avenue. They also came and investigated. And I had to go out and convince then and I invited them in, but they refused. (Laughter)

So, instead of going over into some other kind of philosophy, who has questions?

Ross Trattler: Mr. Nyland?

MR. NYLAND: Yah.

Ross: Ross. It's kind of a vague question and I've tried to formulate it for weeks - longer, probably. When I Work, when I make attempts, when I really wish to make attempts, I have something like a vague result--

MR. NYLAND: Can you hear him? Can you hear him? In the dark there? Huh?

Ross: I'll talk louder.

MR. NYLAND: Yah.

Ross: I have something like a vague result, that it's as if there is some kind of separation, non-identification - non-identification of myself. And it's as if something in the background, something else is there. But it's-- it's very vague. It's not-- You see, I've had what I believe is a moment, at one time in the past, and this is like a little bit of that but it never gets as intense as that was. And I wonder, you know, I can go on forever doing that, but I wonder--

MR. NYLAND: What is vague about it? Aside from the so-called result that there is a vague something, what is vague about the question?

Ross: The question, what is vague, is that--

MR. NYLAND: You said weeks, you know.

Ross: Well, I--

MR. NYLAND: It's a very simple thing, isn't it?

Ross: Yeah, it is.

MR. NYLAND: You make an attempt. You have had one before where there was a certain result. You don't seem to get that same result. Is there anything I do wrong or what? You know, that's the question. Yes, you're doing something wrong. You're looking for something. You can. You're entitled to look for something but it has to be legitimate. You're looking for knowledge of yourself.

The whole idea of trying to become aware is a matter of self-study. Afterwards, the question is: who am I? What I am, what I do sometimes? But in any event, how do I behave? Or what is this, as I call it, my personality? And that's my aim: to receive more knowledge about what I am; and the kind of knowledge should be reliable. So when I Work, I only Work with that in aim. I want to see if there is something in me that, as we say it, could

become aware of myself existing. And there is nothing vague about it. It is difficult to do it if I want to understand what I mean by awareness. And awareness, of course, means that that kind of observation should receive facts about myself. But the facts should be objective. That means it cannot be mixed with any kind of a thought or feeling about such a fact. And then I simply say, yes, it has to be impartial; if possible, it has to be simultaneous. But those are just words. I want facts about myself existing while I am living; that means when I am like an ordinary human being behaving, manifesting, walking, doing this, that and so forth. And at certain times when I feel that it is right, I try to create that kind of awareness.

Now, maybe there was, at the time when you tried, some realization of something that could exist which then seemed to operate in that sense. But now when you want to Work, you must not look for that. You constantly look for what you are now. You're not looking for an old experience. You're looking for a new interest which is expressed by trying to become aware of myself as I am now. So I don't even think about the past and I don't think about the future either. I'm interested in what I am at the present moment.

Here you sit. Can you have, at the present time, while you sit, something, as it were, become aware of you sitting?

Ross: I feel as though I can.

MR. NYLAND: No, it's not feeling.

Ross: I mean, it seems as if--

MR. NYLAND: You feel that you can?

Ross: Yes.

MR. NYLAND: Then go ahead. Is it impartial? We use that term when we say I can accept myself as I am.

Ross: Yeah. I believe it can be like that.

MR. NYLAND: No. Now!

Ross: I mean now. I believe I can. It is.

MR. NYLAND: Good. Can you try?

Ross: Yeah.

MR. NYLAND: Supposing you give now a long sentence. Can you remain aware with that something which we call 'I', listening to you as a body speaking?

Ross: I think I can.

MR. NYLAND: Did you just now?

Ross: Yes.

MR. NYLAND: Huh?

Ross: Yes.

MR. NYLAND: Was it impartial?

Ross: Not completely.

MR. NYLAND: Not completely.

Ross: No.

MR. NYLAND: So something now you realize you still have to do: to make such attempts more free from feeling, more free, as we say, from associations.

Ross: Okay.

MR. NYLAND: You understand?

Ross: Yeah.

MR. NYLAND: Think about what is meant by awareness.

Ross: I will. Thank you.

MR. NYLAND: All right.

Cindy Curry: Mr. Nyland?

MR. NYLAND: Yah.

Cindy: It's Cindy.

MR. NYLAND: Who?

Cindy: Cindy.

MR. NYLAND: Yes, Cindy.

Cindy: A couple of weeks ago, you said that when we came to this meeting we should have a question and state: "I would like to overcome my tendency of.." And the one that I would like to overcome--

MR. NYLAND: Did I say that?

Cindy: Yeah, at lunch.

MR. NYLAND: Huh?

Cindy: At lunch.

MR. NYLAND: Oh. Did I say that?

Cindy: (You said it) before last Monday.

MR. NYLAND: So you have a tendency?

Cindy: Yes.

MR. NYLAND: Good.

Cindy: And that's oversensitivity.

MR. NYLAND: Yah. You want to overcome it?

Cindy: Yes.

MR. NYLAND: How will you overcome it when you say that to yourself? What kind of idea have you yourself in order to overcome it?

Cindy: To have something within me solid, so I don't react.

MR. NYLAND: That's fine, if you can accept it as a statement of yourself that that's the way you are. I can say I am sensitive. I can mean by that that really I realize I am sensitive and I don't like it and I don't want to be, or I have ideas that this kind of sensitivity might get in my way. That is an ordinary way of expressing an ordinary life, giving a description of what I am, and having of course a little criticism or a wish to change it. I can also say I am sensitive, without any further wish to change my sensitivity, and only a wish to accept that fact that I am a sensitive person. And there

is a difference, because if I can accept myself that I am sensitive, I don't think about it anymore. It is a fact to me and there is no question about it because that is what I then happen to be. And if I could accept that hundred percent in that way, that I can accept myself as I then am and as I then behave, then I would be free from it, because my freedom is always interfered by means of a feeling or a thought. As soon as I start describing it, as soon as I start wishing it--for it to be different, I'm identified with it and I'm not free.

So if I make a statement, and I can even improve on it and say: this body is sensitive, Cindy is sensitive, this personality is sensitive - and something in me accepts that as a fact - then I'm not bothered by it. Now if it is the word sensitivity, it may be easy. But if I say I'm hysterical, many times I have connotations about such a word hysterical, that I shouldn't be (that). And I've told that to myself - I shouldn't be - and other people have told me that. So it becomes a little bit more difficult to accept that as a fact that I am that.

Always compare it with an obvious fact that can always be ascertained by other people. For instance, you say, I weigh 150 pounds. There's no further questioning about it because if anyone doubts it I will go to a scale and prove that I'm 150. After a little while, perhaps I say I should weigh 200, or I weigh too much or too little, or whatever it is; or I look badly or I look sick, or whatever it may be. Then of course I start to think about it and I have a feeling. But when I just make a statement - this body weighs 150 pounds - it is fairly easy to consider it like an objective fact about myself. And so all the different states that we have, have to be accepted in exactly the same way. All states of my physiological constituen--constituency, all states of my psychological state, all states of my feeling as it happens to be, all states of my thoughts as they happen to be associative - towards

all of that I should have an objective attitude of being able to say I am this or that, and I accept myself.

So when you want to know what is the tendency and how to overcome it, you have to learn to accept yourself for what you are, and to accept it without any further question or quarrel with yourself, or argument, or a wish for explanation. No justification. Just by itself a statement: I am 150 pounds by weight on the scale.

Do you understand?

Cindy: Yes.

MR. NYLAND: All right. Will you try?

Cindy: Oh, yes.

MR. NYLAND: Good.

Cindy: Thank you.

MR. NYLAND: Good.

Linda Fainzin: Mr. Nyland?

MR. NYLAND: Yah.

Linda: This is Linda.

MR. NYLAND: Yah.

Linda: I feel that--

MR. NYLAND: Excuse me. Did Robert come back?

Someone: No.

MR. NYLAND: Huh?

Someone: No.

MR. NYLAND: No. He did not?

Someone: No.

MR. NYLAND: Should we send a policeman after him? (Laughter) (Someone see if he) needs help.

Yes, Linda.

Linda: I feel that one of the things that limits my day in a Work sense is the problem of the morning.

MR. NYLAND: You know, you're in an audience - huh? - and the mikes are not the only things that have ears. A little louder.

Linda: I feel that one of the things that limits my day in a sense of Work is--is the problem of the morning. It's been the same for a very long time. And I've tried, at times, different things like reading or--

MR. NYLAND: What is the problem with the morning?

Linda: Well, this--one is, I think, a lack of physical well-being and a tenseness almost immediately, but also, I would say, no wish. And I don't know what to do about it.

MR. NYLAND: Is it physical?

Linda: I don't--I don't know. I don't know. I really don't know.

MR. NYLAND: When you wake up in the morning, does it take some time before you are a little bit awake.

Linda: Yes, a long time.

MR. NYLAND: How long? Fifteen minutes, half hour?

Linda: Well, in the terms of what I should feel like I'm functioning the way I should be, it could be even a couple of or a few hours. But it--

MR. NYLAND: Oh. What are your expectations? You get out of bed. Can you walk straight?

Linda: Not so well.

MR. NYLAND: Huh?

Linda: Not so well.

MR. NYLAND: Or do you put some slippers on and get them on the right foot? When you get out of bed, can you stretch? Can you do a little exercise, First Obligatory, for instance?

Linda: Yes.

MR. NYLAND: Can you bend, stretching exercises - you know, daily dozen or whatever you want to call it? Can you do such things? Have you tried it? Do you want to? I would want to find out how long it takes this physical body to get into an ordinary waking state. It depends, because it depends on how you sleep and of course how fresh you are - refreshed - how not tired or still tired or how the muscles do not want to fall into place because they're so lovely when they're asleep and they don't want to do work as yet. But I would find out because it's my body that I want to find out about - what the hell is it doing. And have I enough in my mind to tell the body certain things clearly what I want - because my mind still also may be quite sleepy. You remember, at the time--many times I've said that a wet towel right outside the bed - step on it. It will help you, particularly if you want to keep on standing there. Then it all depends how much interest I have in wanting to find out what I am, using that what I am as an interest -- as an instrument for something else that I also want.

So there are two things: One is to equip my laboratory so that it can function; the other is to use that laboratory for the purpose of research. And I think you ought to keep them separate. I first would like to know for myself what kind of an instrument I am that I can count on, without thinking at all about Work on myself. Then when I know what I am, then I say: Let me see if I now can use it for the furthering of that what I really have in mind, which is the development of my inner life.

I think within fifteen minutes you ought to be able to walk around the room, and from left to right and swing your arms and do whatever you can in an ordinary sense, having an ability of command of your physical body. I say fifteen minutes - that's a long time. Many people wake up just like that and within half a minute they are awake, ready for this, ready for that. It depends what they happen to think about and what the thoughts are that strike

them early in the morning, and if they have any enthusiasm for anything that they want to do that day, or if they have any eyes for the Sun already up and shining and giving a beautiful picture of how nature is. One can become involved in that and think and feel about it so that you then are alive.

But what is really the problem?

Linda: I think that it's--

MR. NYLAND: What is it? Lethargic? Not having a desire for life?

Linda: No. (It is) as soon as I get into my day and I can be involved in--

MR. NYLAND: Yes, but why do we talk about it? In connection with what? Is it in connection with your wish to Work?

Linda: I--It's in connection with my wish to Work because I think that--that in the morning I could understand something very simple and clear.

MR. NYLAND: Okay, supposing it is two hours, then Work. Leave early in the morning alone when it is something that is difficult and you haven't as yet overcome it. If your desire is to want to Work, wait until you can and then do it.

Linda: Well, that's what I've been doing but it's like--the thing is that when you've got a space of time like say the first hour of your day, you have to be able to deal with it in some way.

MR. NYLAND: Yah, the first hour of the day, it is really not an hour because you're still half asleep, you cannot even count it. The aim is, if you--if I understand you, that you want to be able to Work on yourself. Then start Working when you feel you can do it, and never mind if it's an hour and a half after you get out of bed. But then when you Work, all of you has to be there and there has to be a real wish. And in order to make up, as it were, payment for not being too seen awake enough. you have to make attempts for at least half an hour. And if it is still an hour and a half after a week, you have to eat less breakfast. And if it still doesn't help, you have

to take a drink of water the first thing when you can put a glass in your hand, even if you're half asleep.

You have to spank yourself sometimes, Linda. You have to go, every once in a while, against the grain when the grain is like a habit which you have formed and allowed to exist. And looking at it, that it is something not desirable, you have to do something about that. Anything that is non-desirable and is organically possible to change, you should change. Is that right?

Linda: I think so.

MR. NYLAND: But it's not easily accepted--acceptable, is it? Does it answer your question?

Linda: Well-- I'll let you know tomorrow.

MR. NYLAND: All right. Then I can let it go?

Linda: Yes. ( ).

MR. NYLAND: All right.

Penny Jennings: Mr. Nyland?

MR. NYLAND: Yah.

Penny: Penny Jennings.

MR. NYLAND: Who is it?

Penny: Penny Jennings. Did you get that?

MR. NYLAND: Not yet.

Penny: Penny Jennings.

MR. NYLAND: Ohhh, yes. Yes, Penny.

Penny: I want to know why it is that there are times when I know without a doubt that Work is very necessary--

MR. NYLAND: Say it again.

Penny: I want to know why it is at times that I know without a doubt that Work is necessary--

MR. NYLAND: Yah.

Penny: --and at other times I don't remember it.

MR. NYLAND: Do you remember everything every time you want to remember it? Or when you have a certain thought and you think that thought stays with you all the time?

Penny: No, but I don't think that it's the same quality as that.

MR. NYLAND: No, the question is that when you have come to a conclusion that it is necessary for you to Work, do you know why you happen to think that, at that time?

Penny: I have formulations about it. Yes.

MR. NYLAND: Well, if that is so, that you can say as a result of such and such a formulation I have a realization of the necessity of Work, then every time you want to have that result, then start your formulation.

Penny: Sometimes I find a lack of clarity in bringing those formulations back.

MR. NYLAND: Well, when it is not clear, many times you have to say it again and again and again until it becomes clear.

Penny: You talked -- in a recent tape - you talked about the SI of Kesdjan and a time when you have to jump up. You know what I'm referring to?

MR. NYLAND: The SI of Kesdjan, you said?

Penny: Uh-huh.

MR. NYLAND: Yah. But are we there already?

Penny: Oh, no.

MR. NYLAND: Well, then let's leave it buried. I say sometimes many things to give perspective, you know, but I really - if I talk about SOL-LA-SI of Kesdjan - I don't really believe that the people understand it quite, let alone being able to experience it. So, talking about the SI of Kesdjan, I

think it's quite theoretical. Will we leave it, because really it doesn't belong to any practical application of ideas for Work.

Penny: Okay.

MR. NYLAND: The first question was right. And I say if you know why you happen to think that way, try to again bring back the conditions of yourself in consideration so that again and again you will have that same realization that Work is a necessity.

Penny: Thank you.

MR. NYLAND: All right.

Jacques Hemsi: Mr. Nyland?

MR. NYLAND: Yah.

Jacques: It's Jacques.

MR. NYLAND: Yes, Jacques.

Jacques: At times when I'm not--when I come to realize that Work is far from mr, this realization gives me a desire to Work. And the wish - that is real and allows me to Work. With this wish, my attempts have a reality behind them because my wish understands why I'm Working. And I have results that are definite, even if they are not pure. After a certain time, this understanding goes away and then just doing the motion without a real wish. Again, after a bit more time, even the motion goes away. I'm not even reminded. But mainly from the time when I have that understanding and I'm really Working, and then I'm just doing attempts without that understanding, in that time I would like to know what I can do, in that time in between those two.

MR. NYLAND: Is that the question now?

Jacques: Yes, sir.

MR. NYLAND: What to do about that second period?

Jacques: Yes.

MR. NYLAND: Stop it. It has no aliveness at all and it will not yield any results. The first period, when there is a real wish, will be successful and will be useful for yourself. When the second period is reached, just forget it.

Jacques: About Work?

MR. NYLAND: Yah.

Jacques: (Really?)

MR. NYLAND: That is what they call in French 'pour la forme'.

Jacques: Yeah, it is.

MR. NYLAND: That's all it is. And there is no aliveness in it. Only use those periods or moments when there is that real wish based on the realization that you ought to, that there is a need for it. Then it is right because then there will be a certain result. But when that aliveness is out of it and the form is the only thing that is left, there is absolutely no reality.

Jacques: Well, I heard you say, though--

MR. NYLAND: No.

Jacques: --about the--

MR. NYLAND: If that was your question--

Jacques: Yes.

MR. NYLAND: --then this is the answer. Now if you have another question, you can say it.

Jacques: No. Should I say to myself what you are saying, when that--those times--certain period comes, should I say to myself or should I just let it go?

MR. NYLAND: As soon as you start saying to yourself, you're unconscious.

Jacques: Yes.

MR. NYLAND: You don't have to worry about that.

Jacques: I will say it to myself.

MR. NYLAND: Yes, I would. Say nix-nix. All right?

Jacques: Yes.

MR. NYLAND: You will see that the concentration when the first period - what we call the first period - when there is really reality in your wish, that that will be strengthened when you eliminate the halfway attempts which are indicated by that second period.

Jacques: Yes, sir.

MR. NYLAND: So, you will gain in the end. And in addition, there will be more times when you have that wish which is real.

Jacques: Okay.

MR. NYLAND: All right?

Jacques: Yes.

MR. NYLAND: Yah. Come on. Questions?

Paul Sengir: Mr. Nyland?

MR. NYLAND: Yah.

Paul: Paul Sengir. There are times when, mostly late at night when I'm by myself, and I wish--

MR. NYLAND: A little louder, Paul.

Paul: There are times late at night, mostly when I'm by myself, that I try to Work.

MR. NYLAND: Yah.

Paul: And the question that primarily concerns me now is - how do I deepen a wish that, after a few attempts or a few minutes, becomes very lost in--

MR. NYLAND: Why do you want to wait until late in the evening? Of course you can, but I don't think there is very much energy left. I think when a person gets tired, of course that energy has been used up, and even then whatever is replenished goes in order to offset the tiredness. Moreover,

when you're tired, your thoughts and your feelings many times will go to the condition of your body. It also will require energy. And again and again the desire then to want to Work on oneself is usually not much longer than almost a flash, just a thought which happens to come and you say, yes, I ought to. This is when you're still in the state of being tired and relaxing. After, when you feel sleepy and you are in a state in which the ordinary waking state goes over into sleep, there is a possibility for then waking up, quite intensely. But you must make that attempt just about before you would fall asleep; you make an attempt against the desire of your body. And then you can intensify that, because the emotional state in which you can be, realizing that you will fall asleep, you will want to go just the other way to try to wake up. That is the only advantage of making an attempt late at night. But I would not do it if I were satisfied that I had been able to Work during the day, because that is the proper time, and particularly early in the morning. It's far better. When you wake up, you go into a state of semi-awake, that then different centers are free, more or less, in the sleep not as much connected as yet, and then you have much more ability because your instrument is in a far better state.

Paul: Then how, in the morning, would you deepen a wish that--

MR. NYLAND: The wish is always determined by that what I realize I am. When I think about what I am, and I have at my disposition the facts which have been acquired in an objective sense, then there is no further question about the statement of myself that I am such and such a person. To the extent that I'm satisfied with the way I am, to exactly that same extent will I have practically no wish to Work on myself. If I, at a certain time, actually hate myself, that I am what I am and I swear that I don't want to be that way, I will have a very definite motivation that I want to get out of that state and then I will Work. The depth of the emotion depends entirely on

how much I'm attached to myself and allow that attachment to exist. And I will deep--have more depth in my emotion, the more I strive towards becoming free from what I really am as an unconscious being. All of that presupposes that my life is dedicated to a different kind of purpose than just living on this Earth, because if it is not connected with the wish for evolution, it doesn't make any sense.

You understand what I mean?

Paul: Yes.

MR. NYLAND: A person is divided at certain times into two parts. One, simply to continue with his life on this Earth in the existence and making the best of it. The other is the consideration of the potentiality and the hope that that can grow up and evolve. And we're only talking - when we talk about motivations of Work - we talk about the second motivation of wishing to become a man, or to grow up and to develop Kesdjanian, Soul and whatever it may be.

All right?

Paul: Thank you, Mr. Nyland.

Manoucher Movlai: Mr. Nyland?

MR. NYLAND: Yah.

Manoucher: Last week you told me to try to change myself at the presence of 'I', while I am in relation with the other.

MR. NYLAND: No, no, I didn't really say that, Manoucher. I said just make an attempt to be different.

Manoucher: To--to change my--

MR. NYLAND: To change your voice.

Manoucher: To change my behavior.

MR. NYLAND: Yah. That's all. I didn't say anything about 'I'. It's just a matter that you give yourself an order that you want to have different form of behavior, like the change of a voice or like a different posture or something unusual. But I did not connect it with 'I' at all.

Manoucher: You said hold on--on whatever--

MR. NYLAND: Ordinary life. Unconsciousness.

Manoucher: Okay. Then--then I don't have a question because I tried--as I was trying--

MR. NYLAND: You cannot do it, Manoucher.

Manoucher: No.

MR. NYLAND: But--but the other you can do.

Manoucher: Alone--when I was alone I tried to--

MR. NYLAND: Yah.

Manoucher: --talk to myself and change my voice and--

MR. NYLAND: That's right. And it gives you more flexibility of yourself as you are then as an instrument. It'll be much more useful then to use it for the purpose of creation of 'I' and trying to--to Work on yourself.

All right?

Manoucher: Okay.

MR. NYLAND: Try it this week.

Manoucher: Okay.

MR. NYLAND: Go to extremes even, you know?

Manoucher: Okay.

MR. NYLAND: As I said, I think last week, that even you yourself don't recognize yourself.

Manoucher: Thank you.

MR. NYLAND: All right. Good.

Sandra Wiedner: Mr. Nyland?

MR. NYLAND: Yah.

Sandra: I'm Sandra.

MR. NYLAND: Who, who?

Sandra: Sandra Wiedner. I don't understand--

MR. NYLAND: Who is it?

Sandra: Sandra Wiedner.

MR. NYLAND: Ah, Sandra. I remember Sandra. All right.

Sandra: I don't understand the relationship between the impartial 'I' that I'm trying to develop and this thing that you're saying, that this-- What is it in me that will hate what I am and at the same time be impartial to what I am?

MR. NYLAND: Oh. No. It doesn't go at the same time. Maybe that has never been explained. When I Work, I gather facts about myself which are impartial. The reason why I want such facts is that I want to use them as a foundation on which I can build something else that has relation to my possible future of development.

Is that it, Bill? (Cassette turned)

The reason why I want such facts which we call objective or absolute, is when I start to use them as a foundation on which I want to build something for myself, I want to make sure that the foundation is not going to give way, that there is no further question which can come up afterwards which might shake the foundation itself. So it is a question of reliability, that I know what is really me and that it's the truth and nothing else but the truth.

So the process for wanting to Work on oneself is simply to acquire such data about myself which can be useful for further evolution. Now when I have such data, such facts about myself, and I have made many attempts of acquiring

them and I have, you might say, more and more a so-called objective picture of myself - and by that now I mean that that what I would describe myself to be, I do not question any longer because it is the truth - then afterwards, when I have such facts at my disposal and I consider myself and I am unconsciously thinking, I see certain facts which are me and I have to admit that they are me. And I don't rationalize about them at all. In that way I get a picture, you might say, or a description which is more truthful than I would have had if I had used my ordinary brain in which I use rationalizations and justifications and associations and all the rest of my mind.

The reason why I want to have real facts of truth about myself is that I understand that, in an unconscious state, there are many forms of thought and many forms of behavior, many conditions of my feeling which are not very appropriate for a man to be. That is, I have in my mind a certain ideal which I would like to strive towards; and I say a Soul of mine ought to look like this, or the possibility of a full(y) development of my emotional body probably could be described as such and such. Of course, I don't know very much about it but I do have, every once in a while, an idea of how I would be if I were more ideal as a man.

Comparing it with that, the different facts which I now must acknowledge are actually in existence and I cannot rationalize them away, I then will say something must be done in order to make my personality more, or better, for the purpose of growth and to take away the obstacles which are in the way of such a growth. This is the time I become very partial to what I really am. But I'm completely unconscious so it has nothing to do with Work, not at that time. Work is only good to give me facts. Afterwards I start to consider such facts and compare them with facts which I have acquired in an ordinary way, in an unconscious way of thinking or feeling. And of course I must admit then that those facts which are more absolute and more truthful, are

of course more useful to me. So I find then in myself certain traits of character, certain tendencies, certain mannerisms, certain habitual forms of behavior, certain thoughts which are not correct from the standpoint of wishing to have an emotion regarding that what I wish to aim at, if my aim is actually growing up and the possibility, religiously expressed, of fusion with that what is of a higher nature than I am.

So all of this, I now start to look at myself as an instrument, to what extent it is suitable for the purpose I have in mind of further allowing it to grow out of what it is into something that could be made by me. And in that process, I will discover a great deal of things which, at the present time, bind me and prevent me even from Work on myself.

You understand it? Sandra?

Sandra: Yes.

MR. NYLAND: Do you understand it?

Sandra: Well, no.

MR. NYLAND: No. It is difficult for you, isn't it?

Sandra: Yes.

MR. NYLAND: But it's all right. You've heard it. Try to think about it and, if there are more questions, you ask again next time. You haven't been coming very much, have you?

Sandra: No, I haven't.

MR. NYLAND: All right. So, see what you can do with it.

Fred Curchack: Mr. Nyland?

MR. NYLAND: Yah.

Fred: It's Fred Curchack.

MR. NYLAND: Yes, Fred.

Fred: Based on my realization of how--how truly selfish I am, I'm trying in my daily life to make inroads against this selfishness in myself.

MR. NYLAND: If you accept the fact that you are selfish, wouldn't that be enough? Why should you make daily inroads? Simply say--

Fred: Well--

MR. NYLAND: --(that) I'm selfish, like Cindy would say she has a tendency for this or that.

Fred: I think that it's possible at times, Mr. Nyland, but realizing that--

MR. NYLAND: Do it at times only. It is useless to consider yourself, in an unconscious state, that you're selfish. It may be wrong from an unconscious standpoint but, as far as Work is concerned, it's more than enough to see if at certain times you can accept your selfishness, and no more. All the rest is talk about yourself, which may or may not be true, but it diverts you. Try to find a time that you are a little selfish and then say: How interesting, that's what I am.

Fred: Yes.

MR. NYLAND: All right?

Fred: I think that's possible because that's--

MR. NYLAND: Sure, it's possible.

Fred: --how I've become familiar--

MR. NYLAND: Yah. Not only familiar, because you have to accept it. That is, you don't have to describe it even as selfishness. You see it as a certain state which you are, which expresses itself in an unconscious way as selfishness, because, from the standpoint of Objectivity, it is just a form of behavior.

Fred: Yes, sir.

MR. NYLAND: All right?

Fred: Yes, sir. Can I--

MR. NYLAND: Yah?

Fred: --continue?

MR. NYLAND: Yah.

Fred: At certain times, I would make an effort - when there is a real overflowing of my life for something, for someone else.

MR. NYLAND: No. Apply it. This is a good characteristic, you can use it. Now you go over into philosophy with the overflowing of your life and so forth.

Fred: No, sir, it's not philosophy. It's experience.

MR. NYLAND: Well, what is the experience? What flows over?

Fred: Well, just when I feel full within myself, it's possible to express something or say something in an extremely simple way for someone else. And when I'm simple enough within myself at that time, it has been at times possible to apply Work.

MR. NYLAND: Why do you want to say it to someone else?

Fred: I want to really be able to--to go out of myself. I really want to be able to--

MR. NYLAND: You think you can be impartial when you do that? Honestly now.

Fred: I think I have experienced at times not being--not being deeply emotional in that expression and being able--being not identified with that what I'm expressing.

MR. NYLAND: To the extent that you can really be non-identified, it is right. As soon as you become partial about wanting to help someone, it's wrong. All right?

Fred: Yes.

Jerry Benowitz: Mr. Nyland?

MR. NYLAND: Yah.

Jerry: Jerry Benowitz.

MR. NYLAND: Yah.

Jerry: I find that some mornings when I wake up, I'm in a particular state in which I find it very easy to Work. And--

MR. NYLAND: Why don't you give something to Linda? (Laughter)

Jerry: But there are other mornings in which I'm in a very bad state--

MR. NYLAND: Oh, too bad.

Jerry: --and I wouldn't like to be so subject to these states in which I wake up - to be able to Work.

MR. NYLAND: Work at such times when you can Work. Don't look all the time at certain periods when there is an impossibility for some reason or other. Try to take the time that you feel that it is conducive, that it is possible, and then Work - but really Work like hell. Don't stare yourself blind in wishing that you could overcome certain conditions which already are inherently difficult.

There are thousands of opportunities which are just ordinary and neutral. It's just an ordinary life, it's filled with it: You get up, you walk, you open a door, you eat, you do something, you put on trousers, you - all the time there are things that you needn't be identified with at all. And you have a very definite, I call it a picture, but it is something that is an awareness of yourself simply being active in that way. Even habitual ways of saying good morning to someone can bring you to your senses, as it were. Use such times. You don't have to limit even to early in the morning, but when it happens to be the right kind of a morning, very good. But then don't think about the mornings it's no good, because it's no good; but there are, in that day, there are other times: You open a car door, you sit down, you close it, you open it again - there you are. You put your hands on the wheel,

you start to steer, you start the starter, you stop it again, do it again, you move your foot, you know it - something in you - you make your head go, look at the window, and the light, you clean up this, you reach over there - hundreds of thousands of little movements of oneself. You talk to yourself and say good morning, good morning, good morning - to yourself. And you try to be aware of this body, talking nonsense maybe, but at least talking.

All the little things we forget because you - I do not know why it is - sometimes I call it, there is a certain wish to be herioc, to overcome difficulties. Sure there are difficulties, but settle the affairs first. When they are--when they are still small, then you can lick them. But when they get big, then you have a hell of a time.

It is simple: Here you sit for an hour and a half. How many times do you even think about Work? You sit with someone in conversation, and talking, have a cup of coffee and then maybe - ah, not yet, but you do this with your head. Do you know your habits? Do you see yourself then every once in a while? And when you start to explain and you gesticulate, you do this and so forth, and there you sit with your hands moving together again - and then you are (remembering) you. Can one be aware, at such times, of this body behaving so that something is there that is aware of me?

You understand what I mean?

Jerry: Yes, sir.

MR. NYLAND: Those are the times. For heaven's sake, don't--don't crowd yourself, don't try to crowd Work into certain things that are already crowded.

When you go to bed and you take the cover off or whatever and before you get into bed and you stand there; when you go into bed and get the covers over you and you adjust yourself to the pillow - those are the times. And then you're in bed - nothing else - and you open your eyes and - even that can help you of an awareness of a body stretching out, ready to go to sleep.

Drink some water, but slowly. Move your lips, without water. Try to formulate a word without a sound. Those are small things but they are far and far better than looking for the heavy artillery. The attack has to be quite light to start with because that you can manage. You have control over--you have control over your little fingers and your hands and when they hold it--hold each other together, you can do (this). You can sit in a conversation, you can make a fist. And if you don't want to show it, you can wiggle your toes in your shoe. Something can be moving, something then can be aware of such little movements.

You understand what I mean?

Jerry: Yes, sir.

MR. NYLAND: That is the way to start to Work. Afterwards you can add more and more difficult situations and what you are, even including being angry, whatever it may be. But start first building up something that starts to look a little like an 'I'. You--when you have a baby, you don't feed it potatoes right away, do you?

All right?

What's this - the silence of that SI-DO?

Kerry Millay: Mr. Nyland?

MR. NYLAND: Yah.

Kerry: Kerry Millay.

MR. NYLAND: Yes, Kerry.

Kerry: I believe that at times I can Work.

MR. NYLAND: You're not sure?

Kerry: Maybe I can continue with what I was going to say, and you ( )--

MR. NYLAND: Huh? What? What did you say?

Kerry: Maybe I can continue with what I was going to say and--

MR. NYLAND: No, no, no, no. I love to interrupt people. (Laughter) But go ahead with this belief, and let's hear what you believe in.

Kerry: I find that at times I criticize my effort. I say, for instance, well, I don't really remember what my body was doing at that time.

MR. NYLAND: No, forget it. We want to talk about Work. Talk about Work, will you? What attempts did you make?

Kerry: Today?

MR. NYLAND: Huh?

Kerry: Today?

MR. NYLAND: Any time, I don't care when. Describe an effort you made regarding Work on yourself.

Kerry: Yes. I was driving in a car and there was no particular traffic or anything, and I tried to have something see my body just driving the car.

MR. NYLAND: I doubt very much that you could do it. Your attention is much too much in driving a car. Of course, you can tell yourself that this body is driving the car, but it doesn't mean you're impartial.

Kerry: At moments, it's as though I can let go of that body driving the car.

MR. NYLAND: You can what? Let go?

Kerry: I feel sure enough that it will stay on the road.

MR. NYLAND: Can you let go of your body, you said?

Kerry: At moments I feel as though I can have something see my body.

MR. NYLAND: Yah, you see, again, you "feel as if". You're not sure. Have you listened to the answer I gave here?

Kerry: The last one? I was trying to formulate my question.

MR. NYLAND: So you missed it?

Kerry: I did miss it.

MR. NYLAND: Too bad, because that's exactly what you need.

Kerry: Then I'll get the tape.

MR. NYLAND: I hope you can get it. All right, (so we've) answered that question, yah?

Kerry: Yeah.

MR. NYLAND: Good.

Judy Jacobs: Mr. Nyland? Judy Jacobs.

MR. NYLAND: Yes.

Judy: This last period I've had a tremendous amount of emotional kind of energy. And I've also had a very increased wish for Work. And I've had a few experiences where I was able to use one experience I spoke of in a meeting, of having a love--a real love for God, and wanting to Work for the love of God. And that resulted in a very simple state where I could just purely try and have something observe me. And I had many periods of this simple kind of state where I could simply Work, and the movements of my body. And I read a transcription where you talked about emotional energy and how it's often expressed wrong when you're trying to express it in an ordinary way and trying to create a devotion to God and sometimes in postures of prayer. And I found yesterday I had a lot of energy and I had movements, and something happened in doing that, that afterwards was very simple. And then I was able to have a period of awareness. And I want to know - I can't-- I can't do this all the time.

MR. NYLAND: Do you need it? Do you really need it, to do it all the time?

Judy: Not all the time, but I feel like it's a gift when it happens.

MR. NYLAND: I think it is quite right that you do have it. And at certain times it affects you emotionally and it gives you a very good state in which you then realize that perhaps you should Work and try because it belongs to it. I think that kind of experience, when it is emotionally deeply felt,

will last for a little while. And I would not make any other attempt. I would let, simply, let Work out until, you might say, you're back again into a normal life.

It is a little exceptional to be too religious too long because then it goes over into an entirely different thing, not religion anymore. It becomes, through devotion, sickness. It is an increased sense of sentimentality and you have to be very careful because then you prematurely wish for fusion for which you are not ready. To say it without, I hope, being misunderstood, it is an angelic state but it's quite far removed from consciousness.

Nevertheless, what you describe is right. But I wouldn't wish for more. I would use it when it comes and it will have good effect. At other times, when you're not in that kind of a higher level and you are in ordinary life, try then to Work and try then not to become too emotional about it. But see if you can be more exact. I mean by that simply that at certain times there is the realization of your body existing and a very definite fact of such awareness being registered.

You understand what I mean?

Judy: Yeah, I do. I just find that a lot of times this energy really--I don't know how to use it in the right way and it really takes me over.

MR. NYLAND: Yah. Then simply let it.

Judy: Just let it?

MR. NYLAND: I don't think that you will be able to use it all for Work.

Judy: Yeah, just forget about Working.

MR. NYLAND: Just let it flow over, don't keep it. And it flows over into an unconscious state or the result of an unconscious state in which you are; simply you allow that kind of life force to flow away from you. It is not used by you. It may be used by someone else even. In any event, don't

keep it. But don't want to--don't try to mix it up with Work at that time. You're too much identified with it.

Devotion is very beautiful, but it has to be so that it is--that one is free from that. And it is a very difficult thing. And it's the same question of how to possess something without possessing it. The periods when you try when you are in a more normal state will compensate for the loss of energy that you might have had in the state of extraordinary experience.

All right?

Judy: Yes.

MR. NYLAND: Good.

Ya? Questions. I saw there some hands up there, a little while ago. You changed your mind?

Judy MacMillan: Mr. Nyland?

MR. NYLAND: Ya.

Judy: Judy MacMillan.

MR. NYLAND: Yes.

Judy: Lately my attempts have not been--they haven't been hard enough. It sounds silly but it's almost as though they've been gifts, all of them, and I'm a little concerned that--that things have been too easy. And I'd just sort of like to clarify that I'm on the right road.

MR. NYLAND: You said they were like gifts?

Judy: It seems lately this is what's been happening.

MR. NYLAND: Do you think you're not entitled to a gift?

Judy: Well, I feel that I haven't Worked hard enough for them lately.

MR. NYLAND: I think it's right. How long have you been interested in Work, Judy?

Judy: It will be three years.

MR. NYLAND: How many?

Judy: Three years in January.

MR. NYLAND: Well, don't you think you're entitled to a premium?

Judy: It just seems that I went through quite a long period before, before the last month, of a lot of difficulty with Work and--and not--not Working. Could it be that it's sort of catching up?

MR. NYLAND: Yah. Who knows? In any event, I would not question it. I would simply accept it like I accept a sunshiny day. I do not know why it is given at that time, but I enjoy the sunshine and I simply take it. I can say thank God that there is a beautiful day. In the same way, when it seems a little easier or that the thoughts, somehow or other, seem to concentrate on an experience which you describe as an awareness of some kind or a realization for yourself of existing and quite free about - so that there is no further partiality, or even the question of a moment doesn't come up - I would simply accept it. But I would simply say, I do not know how it happens but I'm grateful for it. And continue.

Judy: Thank you.

MR. NYLAND: And maybe it is compensation of something else. There are different kind of laws. It is quite definite that if a person makes attempts and they are not very successful for quite some time, that there is an accumulation of such energy as a result of the effort and that then, when the intensity of an effort is--is passed, then there is a relaxation process in which that kind of energy comes out as something that is then a result. But it is a result which is delayed; it is a delayed action. That can happen.

So now, if you feel that you're guilty, then you have to Work.

Judy: Yes.

MR. NYLAND: All right?

Judy: Yes.

MR. NYLAND: Good, Judy.

Judy: Thank you.

Paul Ostrow: Mr. Nyland? Paul Ostrow.

MR. NYLAND: Yah.

Paul: I've heard what you said tonight about dedication and devotion, but I had an experience several weeks ago that doesn't seem to go along with what-- I had an experience several weeks ago and, in spite of what you said, I still can't accept what you said in relation to the experience. I had the experience very deeply within me, that something wanted to surrender to something higher. And I find lately that there's a part in me now that fights that very much.

MR. NYLAND: Have you had it before, that there was something that didn't fight?

Paul: Don't understand, sir.

MR. NYLAND: You said lately there's now something that fights it. The assumption is that before that there were times that you had the same experience when there was nothing that opposed it. Is that right?

Paul: Yes.

MR. NYLAND: You've had experiences like that that you--you wished you could yield?

Paul: Yes, sir. Yes, sir.

MR. NYLAND: And then there was a period when there was no objection to it?

Paul: (Well, it wasn't that but it's--)

MR. NYLAND: Right.

Paul: Right.

MR. NYLAND: During the time there was no objection, what was the result of that so-called yielding?

Paul: I was able to Work much more consistently.

MR. NYLAND: Really?

Paul: Yeah.

MR. NYLAND: Well, why is there now an objection?

Paul: I think there's a part in me that feels it has to give up something.

MR. NYLAND: No. It's an additional obstacle which I think you have to overcome. You might even say that now you have to prove it to yourself that, regardless of that what opposes it, you still can Work.

When something in me tells me I shouldn't do this or that and I have, for myself, an aim, every once in a while I will say, never mind what you tell me that I shouldn't, I have an aim which is worth more. And I go against that particular obstacle. It all depends on what the ultimate aim is. If that is Work in the real sense of the word, including in the awareness the requirements for awareness, if you're sure that that what is the result is also connected with impartiality, if it is that kind of freedom from time, whatever it may be, if you're convinced that that is an aim you could reach, I would not pay any attention to any obstacle.

You understand?

Paul: Yes, sir.

MR. NYLAND: And I don't understand why it is contrary to what we said a little while ago. But it's all right. You figure that out, huh?

Come. Yah? No? Are we finished?

Michael Beigle: Mr. Nyland?

MR. NYLAND: You changed your mind.

Michael: Well, because I didn't know what it was I wanted to ask. I have a whole lot of questions or formulations and it comes down to: I want to Work more and somehow I want you to help me. And I don't know why that is. (If) for myself.

MR. NYLAND: If you don't know why you want me to help you, why should I help you? But I don't think it is true. I think it is true that you want help and I believe it is true that you want to Work.

Do you understand Work, as we talk about it?

Michael: There are times when I can really Work. It's very infrequent.

MR. NYLAND: You mean that you really Work? You mean by that that you have had an experience as a result of such an attempt?

Michael: That there is an 'I' which observes me.

MR. NYLAND: Good. You also realize that that 'I' then is impartial to you?

Michael: Yes.

MR. NYLAND: And that it happens to be at that moment--

Michael: Maybe.

MR. NYLAND: --also that you might--you might have experienced. How did that particular kind of result come about? Could you describe it? Where was it? In what state were you?

Michael: It seems that the only times when there has been an experience of 'I' being present to myself is where there is something in me of a wish that is really honest, that really comes from the center of myself.

MR. NYLAND: So that, you would--you might say, is a condition. If that situation is there, you are in that state, it is more possible for you to Work.

Michael: Yes.

MR. NYLAND: Do you have such states often? And if you don't, can you make them?

Michael: Fred gave me a task a couple of--a couple or three weeks ago which helped in this. But still I can't seem to get away from the fact that it seems quite independent of whatever I try to make myself do, whether that wish is really in me and really is manifested.

MR. NYLAND: When you have the wish, do you know why the wish is there?

Michael: No.

MR. NYLAND: With what is it linked up?

Michael: Somehow--

MR. NYLAND: Yah.

Michael: --something--for some reason, in the ordinary process of my thoughts and rationalizations, there's an opening in it, and something can come out. But I don't know why and what time.

MR. NYLAND: Do you know for yourself what is your inner life?

Michael: I think that I have experienced something which is really the center of myself, and yet I do not live there.

MR. NYLAND: No, you may not live there but you may be cognizant of the fact that it exists.

Michael: Yes.

MR. NYLAND: And also, when it does exist and you feel that it is perhaps not very large, but that it is small, that you would like to augment that.

Michael: Yes.

MR. NYLAND: How can you increase that kind of a portion of your inner life? - because this is in line with your honesty. The sincerity that you do have, in sometimes wanting to express yourself really as you are, will involve a certain energy that comes from your inner life: Honest in your remarks to certain people, in what you are saying, that you mean it - and not say it when you don't mean it. To be very careful that you don't fall into

superficiality or trite remarks. To study yourself well enough to see that there is something in control, of guiding the energy the way you would like it to be guided, in order to become, in an ordinary sense even, a man who is reliable. So that you devote, let's say, a day to that kind of an attempt: to really live like what you might describe for yourself more ideally and more honestly; and to prevent yourself from being superficial or just habitually saying this and that without any further thought so that you are much more controlled; and at the same time, when that takes place, that you could then introduce certain feelings, particularly towards certain people you happen to talk to.

To say it a little differently: It is possible to break a habit of superficiality and to introduce an essentiality. And that is in the direction of honesty regarding the possibility of development of your inner life, with your wish to become a man, like whatever image you have. In that way you will deepen your wish for wanting to Work because you will see that it is necessary that you, as a man, have to be more honest in an absolute sense.

You understand?

Michael: Yes.

MR. NYLAND: Okay.

Do I hear that little instrument, Bill? So the I'm afraid it is the end.

When will we meet again?

Someone: Tomorrow.

MR. NYLAND: Oh. I have another meeting tomorrow. For this week, I would like to meet on Friday, also eight o'clock, at the beginning of the weekend. And we need not--need not make it long but, in any event, it would be maybe a very good thing. We have a meeting before.. No, perhaps

not. There are movements before but that I think is at six - from six to seven. And eight o'clock, if you wish, we can meet. And it can be questions and answers. So, during the week, when you happen to think about it, maybe questions come to you and then salt them away until Friday, and we can talk about it. All right?

Good night.

END TAPE

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